

Mary Co-Redemptrix in The Passion of The Christ

Lyn Rooney (M.A. Biblical Theology) for Disciples on The Way, 2014

Prayer: Holy Mary, Mother of God, you stood under the cross and shared in the sufferings of Jesus and his perfect act of consecration for my salvation and that of the whole world. Jesus gave you to us to be our mother. Pray that my heart, like your Immaculate Heart, may beat as one with the Sacred Heart of your Son.

Urgency of Returning to Mary

1. "In modern times... there evolved a less radical, yet not less effective, elimination of everything female from the Bible's message. The overstated insistence on Solus Christus! (Christ alone!) logically led to the denial that we as creatures could cooperate with grace or respond to it on our own, which in this view would imply contempt for God's all-embracing grace."

"If the place occupied by Mary has been essential to the equilibrium of the Faith, today it is urgent, as in few other epochs of Church History, to rediscover that place.

...Yes, it is necessary to go back to Mary if we want to return to that "truth about Jesus Christ", "truth about the Church" and "truth about man" that John Paul II proposed as a program to the whole of Christianity." The Ratzinger Report, Ignatius Press, pp105-06

CCC 487: "What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ."

Mary's Part in the Latter Times

2. "The salvation of the world began through Mary and through her it must be accomplished. . . . *But in the second coming of Jesus Christ, Mary must be known and openly revealed by the Holy Spirit so that Jesus may be known, loved and served through her.* The reasons which moved the Holy Spirit to hide his spouse during her life and to reveal but very little of her since the first preaching of the gospel exist no longer." St. Louis de Montfort (1673-1716) ~True Devotion, n.49

Title of Co-Redemptrix

3. **Dr. Mark Miravalle:** "The prefix, "Co," comes from the Latin "cum," which means "with." The title of Co-Redemptrix applied to the Mother of Jesus never places Mary on a level of equality with Jesus Christ, the divine Lord of all, in the saving process of humanity's Redemption. ***The Catholic view of Co-Redemptrix does not imply that Mary participates as equal part in the redemption of the human race, since Christ is the only redeemer...*** Rather, it denotes Mary's *singular and unique* sharing with her Son in the saving work of Redemption for the human family.

CCC 618: "In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries. ***This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering.***"

Mary's Unique Participation in the Acquisition of the Graces of Redemption

4. **Lumen Gentium:** "Rightly therefore the holy Fathers see her as used by God not merely in a passive way, but as freely cooperating in the work of human salvation through faith and obedience." LG 56

"This ***union of the Mother with the Son in the work of salvation*** is made manifest from the time of Christ's virginal conception up to His death..." LG 57

"After this manner the Blessed Virgin advanced in her pilgrimage of faith, ... in her union with her Son unto the cross, where she stood, ***in keeping with the divine plan, ... associated herself with his sacrifice*** in her mother's heart, and lovingly consenting to the immolation of this victim which was born of her." LG 58

5. "When we affirm the Coredemptive role of the Blessed Virgin Mary in the ***objective redemption***, we are first of all talking about her active cooperation in the very moment of the Incarnation itself as evidenced by her graced and willing consent. We are also talking about her consent to and union with all the other moments of the Life, Passion, Death, and Resurrection of Jesus Christ.... Dr. Judith Gentle, De Maria Numquam satis, pg 20-21

New Adam and New Eve – Genesis 3:15

6. CCC 411: "The Christian tradition sees in this passage an announcement of the "New Adam" who, because he "became obedient unto death, even death on a cross", makes amends superabundantly for the disobedience, of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the *Protoevangelium* as Mary, the mother of Christ, the "new Eve". Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and **by a special grace** of God committed no sin of any kind during her whole earthly life. "

7. CCC 494: Hence not a few of the early Fathers gladly assert: "***The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.***" Comparing her with Eve, they call Mary "the Mother of the living" and frequently claim: "Death through Eve, life through Mary."

8. St. Irenaeus (180 AD): [Eve], having become disobedient, was made the cause of death, both to herself and to the entire human race; **so also did Mary**,... by yielding obedience, **become the cause of salvation, both to herself and the whole human race.**"

9. CCC 688: "The Father of mercies willed that the Incarnation should be preceded by assent on the part of the predestined mother, so that just as a woman had a share in the coming of death, so also should a woman contribute to the coming of life.

10. Card. Ratzinger, *Intro to Redemptoris Mater*, 28: "The Fathers considered it important, too, that right at this first beginning we find the Christological **and** Mariological themes intimately intertwined. This primeval promise [Gen 3:15], obscure as it is, and deciphered only in the light of later texts, **is a promise given to the woman, to come about through the woman.**"

Mary With Jesus "Crushed the Head of the Serpent"

11. *Ineffabilis Deus*, Pope Pius IX's Apostolic Constitution defining the dogma of the Immaculate Conception: The Fathers and writers of the Church, ... taught that by this divine prophecy the merciful Redeemer of mankind, Jesus Christ, the only begotten Son of God, was clearly foretold: That his most Blessed Mother, the Virgin Mary, was prophetically indicated; and, at the same time, the very enmity of both against the evil one was significantly expressed. Hence, ***just as Christ, the Mediator between God and man***, assumed human nature, blotted the handwriting of the decree that stood against us, and fastened it triumphantly to the cross, ***so the most holy Virgin, united with him by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot.***"

"... in her who, with her only-begotten Son, is the most powerful Mediatrix and Conciliatrix in the whole world; in her who is the most excellent glory, ornament, and impregnable stronghold of the holy Church; ***in her who has destroyed all heresies and snatched the faithful people and nations from all kinds of direst calamities; in her do We hope who has delivered Us from so many threatening dangers.***"

"God's Perfect Ally"

12. St. John Paul II Marian catechesis of Jan 24, 1996: "Who is this woman? The biblical text does not mention her personal name but allows us to glimpse a new woman, desired by God to atone for Eve's fall; in fact, she is called to restore woman's role and dignity, and to ***contribute to changing humanity's destiny, co-operating through her maternal mission in God's victory over Satan.*** ... We also observe that in Mary the enmity God put between the serpent and the woman is fulfilled in two ways. ***God's perfect ally and the devil's enemy, she was completely removed from Satan's domination*** in the Immaculate Conception, when she was fashioned in grace by the Holy Spirit and preserved from every stain of sin. In addition, associated with her Son's saving work, Mary was ***fully involved*** in the fight against the spirit of evil. ***Thus the titles "Immaculate Conception" and "Co-operator of the Redeemer", attributed by the Church's faith to Mary, in order to proclaim her spiritual beauty and her intimate participation in the wonderful work of Redemption, show the lasting antagonism between the serpent and the New Eve.***

Inseparably Joined With The Christ

13. Pope Pius XII, Haurietis Aquas encyclical: "By the will of God, the most *Blessed Virgin Mary was inseparably joined with Christ in accomplishing the work of man's redemption*, so that our salvation flows from the love of Jesus Christ and his sufferings intimately united with the love and sorrow of His Mother."

God With Us, Born of Mary

14. Lumen Gentium 57: "This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death."

15. CCC 688 and LG 56, 61: "God sent forth his Son", but to prepare a body for him, *he wanted the free co-operation of a creature*. For this, from all eternity God chose for the mother of his Son a daughter of Israel...

Immaculate Because Co-Redemptrix

16. CCC 511: The Virgin Mary "cooperated through free faith and obedience in human salvation" (LG 56). She uttered her yes "in the name of all human nature" (St. Thomas Aquinas, STh III, 30, 1). By her obedience she became the new Eve, mother of the living."

17. CCC 490-92: Immaculate Conception: 490 "To become the mother of the Savior, Mary "was enriched by God with gifts appropriate to such a role." The angel Gabriel at the moment of the annunciation salutes her as "full of grace". In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace.

18. CCC 491: Through the centuries the Church has become ever more aware that Mary, "full of grace" through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: *"The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."* (Pius IX, *Ineffabilis Deus*)

19. CCC 494: Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and the work of her Son; **she did so in order to serve the mystery of redemption WITH him and dependent upon him, by God's grace."**

20. Msgr. Arthur Calkins, Mariology, 385-86: "In other words, the enmity between the woman and the serpent point both to the mystery of Mary's immaculate Conception, a totally gratuitous gift from God, and to the *mystery of Mary's active collaboration in the work of redemption*. The gratuitous gift was necessary in order for Mary to play the role which God intended for her in our redemption. ... *Mary was conceived without original sin and filled with grace precisely so that she could fulfill her role as Mother of God and Co-Redemptrix."*

Com-Passion: to "Suffer With"

21. Pope St. John Paul II: "A disciple and friend of Bernard of Clairvaux (12th cent), Arnold of Chartres, shed light particularly on Mary's offering in the sacrifice of Calvary. *He distinguished in the Cross "two altars: one in Mary's heart, the other in Christ's body. Christ sacrificed his flesh, Mary her soul."* John Paul II – Oct 25, 1995 catechesis

22. She Suffers as Our Representative in Co-Redemption: "We all have a share in the co-redemptive suffering of the Mystical Body by uniting our sufferings with the sufferings of our Head. But when Our Lady did perfectly what we must do in our own fashion, she was suffering not simply as one of us, even the best one, the one closest to Christ, but as our representative. ... *As Christ represents humanity in the Redemptive Act, she represents humanity in the co-redemptive act....* His was the Passion, hers the com-passion. *He was the Redeemer, but the Church loves to call her Co-Redemptrix."* Frank Sheed, *Theology and Sanity*, 325-26

Mary Offers Sacrifice for Mankind

23. At the root of the Eucharist, therefore, there is the virginal and maternal life of Mary, ... *In that one sacrifice, Mary, the first redeemed, the Mother of the Church, had an active part. She stood near the Crucified...with a motherly heart she associated herself with his sacrifice; with love she consented to his immolation (LG 58) ; she offered him and she offered herself to the Father.*” **Pope St. John Paul II**

Mother of the Eucharist

24. **Pope St. John Paul II (cont)** “Every Eucharist is a memorial of that sacrifice and that Passover that restored life to the world; *every Mass puts us in intimate communion with her, the Mother, whose sacrifice “becomes present” just as the sacrifice of her Son “becomes present” at the words of consecration of the bread and wine pronounced by the priest.*” June 2, 1983, *Mariology*, 39

“Behold Your Son, Behold Your Mother”

25. **Fr. Michael Gaitley:** “JPII finds the core of how we should live out our entrustment to Mary in words from the Gospel of John, “And from that hour the disciple took her into his own home.” (Jn 19:27) He understands the attitude of entrustment as bringing Mary into everything that makes up one’s inner life. *As the “hope of suffering”, he also gives a “co-redemptive” emphasis to his theology of Marian entrustment.* He does this when he points out that she who was most fully united to Christ in his redemptive consecration of himself on the Cross helps us to unite ourselves to this same consecration. In other words, Mary helps us to “offer up” our own crosses, she reminds us not to waste our suffering, and she gives us the courage to be “co-redeemers” with Christ. (Col 1:24) – of course, in a way that is subordinate and united to Christ.” *33 Days to Morning Glory*, pg 127

Made Partners in the Paschal Mystery

26. **CCC 618:** Our participation in Christ's sacrifice - The cross is the unique sacrifice of Christ, the "one mediator between God and men". But because in his incarnate divine person he has in some way united himself to every man, *"the possibility of being made partners, in a way known to God, in the paschal mystery" is offered to all men.* He calls his disciples to "take up [their] cross and follow [him]", for "Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps."

Colossians 1:24 *“Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church”*

Co-Redemptrix for Us

27. **Pope Benedict XV:** “In fact, according to the common teaching of the Doctors, it was *God’s design* that the Blessed Virgin Mary... should assist Jesus when he was dying, nailed to the Cross. Mary suffered and, as it were, nearly died with her suffering Son; *for the salvation of mankind* she renounced her mother’s rights and, as far as it depended on her, offered her Son to placate divine justice; *so we may well say that she with Christ redeemed mankind.*”

Co-Redemptrix Forever

28. **Pope John Paul the Great:** “At Calvary she united herself with the sacrifice of her Son that led to the foundation of the Church... she was in a special way close to the Cross of her Son, she also had to have a privileged experience of His resurrection. **In fact, Mary’s role as Co-Redemptrix did not cease with the glorification of her Son.**”

Immaculate Conception, Mother of Sorrows and Our Co-Redemptrix, Pray for Us!

29. **Prayer of Pope Pius XI:** “Mother most faithful and most merciful, who as Co-Redemptrix and partaker of thy dear Son’s sorrows did assist him as he offered the sacrifice of our redemption on the altar of the Cross... preserve in us and increase each day, we beseech thee, the precious fruits of our redemption and thy compassion.” *Mariology*, 379